

## I. Introduction

- A. Ministry in the Messianic Age is absolutely unique.
- B. The clear difference between Moses and Jesus is that Moses came with little authority, Jesus came with all authority.
- C. Therefore, Moses' words had some consequence. Jesus' words have eternal consequence.
  - 1. Hebrews 2:1-3
  - 2. If the word through angels mediated to Moses was "unalterable," how much more serious is the Word spoken through the Son?
- D. For, if the Son has spoken it, it is with great authority because He is the Son.
- E. If a prophet has spoken it, it is still the Word of God, but representationally.

- ILLUSTRATION: there is a big difference between me sending my son to speak to someone, and I coming to speak to that one.

## II. V.36 "You say that , "The one the Father sanctified and sent into the world, that (He) blasphemes," because I said, "I am a Son of God?"

- A. How much sense, on the basis of the following does that make?
  - 1. A mere man in the OT said that men are gods.
  - 2. That is a part of impenetrable Scripture, so it is true.
  - 3. The Father did, indeed, send Jesus.
  - 4. The Father did, indeed, sanctify (set apart) Jesus.
- B. This is again another statement that is unequivocally admitting equality with the Father.
  - 1. Jesus is saying that He was personally "sanctified" by the Father.
    - a) *This is a "personal representative" of that Father.*
    - b) *This is a clear admission to pre-existence.*
  - 2. Jesus is saying that He was personally "sent" by the Father.
    - a) *This is again an admission to the pre-existence of Christ.*
    - b) *It is also an admission that Jesus is greater than these men because of His adherence to Scripture.*

C. NOTE: when you raise the standard to where the Scripture takes it, you create the rarified air of righteousness that few can breathe. Only those who have been given that ability by the Father are able to exist there. How is the standard raised? By the adherence to the Word of God. This is crucial to do. Ministry in the New Covenant age is absolutely unlike any other time in history.

1. 2 Corinthians 3

a) *Vv. 2-6 = Paul makes the statement that we can speak with confidence through Christ TOWARD GOD!*

(1) We do not speak of a message that simply consists of tablets of stone.

(2) Our message is alive and is written by, not ink (or etching tool), but by the Spirit of God Himself!

(3) So, the question is, which one do you think is more sustainable, powerful, and life-giving?

b) *Vv. 7-11 = the ministry of stone tablets had some measure of glory.*

(1) However, the ministry of righteousness ABOUND in glory (v. 9).

(2) The glory of the New Covenant makes the ministry of the Old Covenant pale by comparison in glory (v. 10).

c) *Vv. 12-18 = therefore, the ministry of the New Covenant brings with it tremendous boldness, authority, and glory with the speaker.*

(1) The New Covenant comes with commands.

Titus 2:15

**15** These things speak and exhort and reprove with all authority. Let no one disregard you.

(2) "prescribe" = "παραγγέλλω" = "command"

Acts 1:4

1 Thessalonians 4:11–12

11 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you,

12 so that you will behave properly toward outsiders and not be in any need.

2 Thessalonians 3:4–6

4 We have confidence in the Lord concerning you, that you are doing and will *continue* to do what we command.

5 May the Lord direct your hearts into the love of God and into the steadfastness of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us.

2 Thessalonians 3:10–12

10 For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either.

11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.

12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

1 Timothy 1:3

**3** As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines,

1 Timothy 4:11

**11** Prescribe and teach these things.

1 Timothy 5:7

**7** Prescribe these things as well, so that they may be above reproach.

1 Timothy 6:13–14

**13** I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate,

**14** that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ,

1 Timothy 6:17–19

**17** Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

**18** *Instruct them* to do good, to be rich in good works, to be generous and ready to share,

**19** storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

*d) Thus, the New Covenant comes with commanding, and the ability to obey.*

- Philippians 2:12–13
- **12** So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;
- **13** for it is God who is at work in you, both to will and to work for *His* good pleasure.

D. These Jews were essentially exposed by the Law, through the wisdom of Christ, as hypocrites.

<p>III. V.37 "If I do not make the works of My father, do not believe Me."</p>
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- A. A statement of equity.
1. If what He said, about His deity and Messiahship, is false it would be proven by false works.
  2. However, if what He said was proven by true works, then believe Him.
    - a) *But here, Jesus agrees with them that they have no business believing in Him if what He said was not backed by "works from the Father."*
  3. But it was.

<p>IV. V.38 "But if I make (them), and if you do not believe Me, (then) believe the works in order that you will know and you will understand that the Father is in Me, and I (am) in the Father."</p>
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- A. Psalm 82:5  
**5** They do not know nor do they understand;
- a) *They walk about in darkness;*
  - b) *All the foundations of the earth are shaken.*
2. In this Psalm, the leaders to whom Asaph is speaking, do not "know, nor do they understand."
- B. Jesus, I am sure, borrows from that very statement and comes to these leaders with the desire to see them "know and understand."
1. Why?
    - a) *Matthew 5:13-16*
      - (1) Men might now believe in your message.
      - (2) However, you can live obediently, righteously, before them so that your good works can be seen by them.
      - (3) Then, in the day of judgment, they will acknowledge that you were among them and they will have to declare that you did what you did by the work of the Father.

Matthew 9:5–8

5 "Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up, and walk'?"

6 "But so that you may know that the Son of Man has authority on earth to forgive sins"—then He \*said to the paralytic, "Get up, pick up your bed and go home."

7 And he got up and went home.

8 But when the crowds saw *this*, they were awestruck, and glorified God, who had given such authority to men.

1 Peter 2:12

12 Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe *them*, glorify God in the day of visitation.

- C. In the end, they will, one way or another acknowledge Jesus as Messiah.
  - 1. Better to do it now, than in the day of visitation.
  - 2. At least, acknowledge His works, then.

V. V.39 "Therefore, they sought again Him in order to seize (Him). And He went from their hands."

- A. Again, they wanted to kill Him all the more.
- B. And, just like Luke 4, He was able to walk away from them.
- C. It was not His hour to be apprehended.

VI. V.40 "and He went again around the Jordan, into the place where John was baptizing at the first, and He remained there."

A. Leaving the clutches of the Jews, Jesus returned, due to proximity, to the area He first ministered in-Judea region of the Jordan.

John 1:28

28 These things took place in Bethany beyond the Jordan, where John was baptizing.

John 3:22–23

22 After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing.

23 John also was baptizing in Aenon near Salim, because there was much water there; and *people* were coming and were being baptized—

B. Why did he go there?

1. I am convinced it was because He knew there were sheep there.
2. John was baptizing there for an indeterminate amount of time.
3. During that time, he made many disciples.
4. And, those disciples continued with his teaching even after He had gone.
  - a) *I can imagine Jesus' memories of John.*
  - b) *I can imagine what Jesus thought about when He entered that very portion of the stream where He, Himself, was baptized by John.*

C. "and He remained there."

1. The verb is Imperfect = He continued in that area for a time.
  - a) *His disciples were with Him.*
  - b) *In that time, He made many disciples.*

2. But, there is more to this interlude than we think.
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- a) *See John 1:28*
    - (1) That verse indicates that the place where John was baptizing is **Bethany**.
    - (2) It could not have been Aenon or Salim.
    - (3) It had to remain the area of Bethany.
  - b) *Realize that there was a reason He went to this area.*
    - (1) It was to be the stage of one of His greatest acts of love and compassion-the raising of His friend, Lazarus.
    - (2) It was also to show His love for Mary and Martha as well.
  - c) *He had come to this area, after His baptism, a few months earlier (Luke 10:38-42).*
    - (1) In that visit, Mary and Martha had invited Him to His home and Martha was busy with preparations while Mary simply soaked up Jesus' words.
    - (2) That began a favorable trust to which Jesus returned in John 10-11.
3. It appears, then, that John is setting up His audience to consider the Lord's ministry in Bethany.

VII. V.41 "And many ones came to Him, and they said, "On the one hand, John made no sign at all, but on the other hand, all things which John said concerning this One, it was true."

A. While in the Bethany area, about 1.8 miles north east of Jerusalem (John 11:18 "Now Bethany was near Jerusalem, about two miles off"), He ministered to many people.

B. Notice that "many came to Him."

1. It would seem that this phase of His ministry would put Him out of Bethany even so that He would be sought, but far enough from the Jews to be left alone.
2. The eventual situation is found in John 11:57
  - a) *Jesus is now public enemy #1 as far as the Jews are concerned.*
  - b) *In order to set the stage for His passion week and crucifixion, the antagonism and angst against Him must build.*
3. Lazarus' death and resurrection builds this hatred to new heights.

VIII. Conclusion